

20. The function of the final paragraph is
- (A) to review the contributions to warfare the submarine had made until World War II.
  - (B) to develop the operational use of SONAR.
  - (C) to discuss the function of the snorkel.
  - (D) to telescope several developments in the design of submarine offensive capability.
  - (E) to compare SONAR with the use of the Guppy.
21. Lines 30–33 attribute improvements in submarine technology to
- (A) the British exclusively, who worked on the location device.
  - (B) the Allied Submarine Devices Investigation Committee.
  - (C) the desire to end the World War as quickly as possible.
  - (D) a desire to develop antidetection devices to protect the submarine crew.
  - (E) the British, who advanced work already performed by ASDIC.

**Questions 22–30 are based on the following passage.**

*In the following passage Martin Luther King presents his vision of racial unity.*

- 1 We cannot walk alone, and as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights: "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of unspeakable
- 5 horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We can never be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and
- 10 robbed of their dignity by signs stating "For Whites Only."

We cannot be satisfied so long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote. No, no, we will not be satisfied until justice rolls down like water and righteousness like a mighty stream.

- 15 I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come from narrow jail cells. Some of

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you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi. Go back to Alabama; go back to South Carolina; go back to Georgia; go back to Louisiana; go back to the slums and ghettos of our northern cities knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this Nation will rise up and live out the true meaning of its creeds—"we hold these truths to be self-evident that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a Nation where they will not be judged by the color of their skins, but by the conduct of their character.

I have a dream that one day in Alabama, with this vicious racist, its Governor, having his lips dripping the words of interposition and nullification—one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and little white girls as brothers and sisters.

I have a dream that one day every valley shall be exalted: every hill and mountain shall be made low, the rough places will be made plane, the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountains of despair a stone of hope. With this faith, we will be able to transform the jangling discord of our Nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together; to play together; to struggle together; to go to jail together; to stand up for freedom together knowing that we will be free one day. . . .

22. In line 40 the word "interposition" most nearly means

(A) a mixing, a conglomeration.

- (B) a lofty height or position.
- (C) a coming together, a union.
- (D) a uniting.
- (E) an intervention.
23. In lines 13–14 the words “justice rolls down like water and righteousness like a mighty stream” can best be described as
- (A) onomatopoeic words.
- (B) an alliterative expression.
- (C) an understatement.
- (D) an analogy.
- (E) a fantasy.
24. The Southern states, the slums, and the ghettos in the fourth paragraph were listed
- (A) in order to show that though the United States is large, racial inequality is limited to two main areas.
- (B) in order to name the areas from which most of the audience came.
- (C) in order to single out areas where political leaders were most biased.
- (D) to warn those areas of the violence planned.
- (E) to remind people in those areas that even though times may be rough, not to give up.
25. King reminded the audience that “unearned suffering is redemptive” in line 20. The best explanation for this statement is that
- (A) some suffering is earned; it is deserved.
- (B) some suffering is justified; it is purifying, as such.
- (C) unearned suffering is cruel and unforgivable.
- (D) unearned suffering is desirable.
- (E) some undeserved suffering is freeing and releasing.

26. The "old saying" which best fits lines 36–38 is
- (A) "A soft answer turneth away wrath."
  - (B) "You can't judge a book by its cover."
  - (C) "Birds of a feather flock together."
  - (D) "Let sleeping dogs lie."
  - (E) "A good name is rather to be chosen than great riches."
27. King compares his audience to those who had fought in great battles by calling them
- (A) veterans.
  - (B) battered.
  - (C) staggered.
  - (D) flesh.
  - (E) devotees.
28. King used the analogy of winds for police brutality because winds
- (A) rise up and then die.
  - (B) turn first one way and then another.
  - (C) are easy to protect oneself against.
  - (D) can be harnessed and used as by a windmill.
  - (E) when strong can be damaging and a fearful obstacle.
29. The main theme of this writing is
- (A) dissatisfaction.
  - (B) despair.
  - (C) judgment.
  - (D) struggle and defeat.
  - (E) faith and hope.
30. The writer's main feeling toward the Constitution and the Declaration of Independence was
- (A) disgust.
  - (B) disappointment.
  - (C) amusement.
  - (D) faith.
  - (E) curiosity.

**STOP**

If time still remains, you may go back and check your work.  
When the time allotted is up, you may go on to the next section.